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# THE REVIEW.

By ARTHUR PREUSS.

Published Weekly at \$2.00 a Year,  
(Foreign \$2.50) Payable in Advance.

Entered at the Post Office at St. Louis, Mo.,  
as second class matter, in August, 1896.

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## NOTES AND REMARKS.

\* The girl, 19 years old, who has been traveling around the country in men's clothes, has discarded them and will be real nice and modest and no doubt will soon appear in a lace yoke, just like the other girls.

\* Exactly one month after Bresci had assassinated King Humbert, the regicide was pronounced guilty and sentenced to imprisonment for life. It may be well for Anglo-Saxon observers, when they comment hereafter on the excitable Latin temperament, to reflect upon these things: Bresci was a cowardly murderer; he killed a popular monarch, and under Italian law there was no chance that he could be subjected to the penalty of capital punishment. Yet the prisoner was held in safety; there was no mob law; the trial proceeded with due formality and the prisoner was sentenced in accord with the law.

\* The census returns for twenty of our largest cities between the Atlantic seaboard and Kansas City show an average gain in population, in the past ten years, of 31.88 per cent. In other words, our greatest centres of population and manufacturing are, on the whole, nearly a third larger than they were ten years ago. The figures have now been tabulated so far as to show that just about one-third of our people are living in cities and towns of 8,000 persons or over. Ten years ago, 29 per cent. of the people were living in the cities and towns; so that the urban is growing more rapidly than the rural population.

## Leo XIII. as a Humorist.

This is the way the very reliable Rome correspondent of *La Verité Française* (No. 2,604) writing from the Eternal City under date of Aug. 20th, describes an incident which was heralded in the despatches of the American secular press as a great triumph of the versatile Archbishop of St. Paul:

[It was at the solemn reception of cardinals, archbishops, and prelates in honor of the Holy Father's namesday, in the spacious hall of the papal library.

Leo XIII., healthy and vigorous, had received the felicitations and good wishes of the assembled dignitaries and was carrying on an animated conversation.]

All of a sudden he remarked: "But Msgr. Ireland ought to be here."

The Archbishop of St. Paul rose from his seat. Leo did not notice him at first, but when he was pushed forward into the central circle, the Pontiff, his countenance beaming with an exquisite and spiritual smile, fixed his bright and sparkling eyes upon the American prelate and enquired: "*Que dit-on du Pape en Amérique?*" (What do they say of the Pope in America?)

The impression created by this sudden query may be imagined.

Msgr. Ireland, having been addressed in French, replied in the same language and uttered the most explicit declarations of submission, admiration, and perfect orthodoxy.

Leo XIII. continued his interrogatory: "*Et que direz-vous du Pape aux Américains à votre retour de Rome? Voyons, supposez que tous ici nous sommes des Américains, parlez, nous vous écoutons.*" (And what will you say of the Pope when you return from Rome? Imagine we all of us here were Americans, and speak; we listen.)

Thereupon Msgr. Ireland improvised an eloquent discourse, in which he set forth the prerogatives of the Sovereign Pontiff, his authority, the obedience due to him, etc.

The Holy Father listened, nodded his assent and continued: "*Mais que direz-vous de Rome?*" (But what will you say about Rome?)

Msgr. Ireland replied to this question by proclaiming in most energetic terms the necessity of the temporal power. He said Rome, reduced to the rank of the capital of a kingdom, would be a very ordinary town, and concluded by saluting the Pope as the prisoner of the Vatican, a martyr for the liberty of the Church.

His Holiness enjoyed the discourse, but uttered this warning: "*Cependant, il y a encore des préjugés contre le Pape en Amérique: espérons que vous voudrez les dissiper.*" (But there are still current in America prejudices against the Pope; we hope you have the good will to dissipate them.)

We suggest that the above account of an amusing incident be added to the pleasant essay on "Leo XIII. as a Humorist," which every year or two goes the rounds of the American Catholic press, and which appeared last in the following form in the *San Francisco Monitor*, as late as Sept. 1st:--

From the earliest diarist's recollection, Leo XIII. has been noted as a wit. It is said that he has the greatest dower of repartee of any man in Europe.....

Those who have lived near His Holiness or who have associative ties with him, know a volume of stories of his wit. It is said that he never lost the mastery of any situation--grotesque, painful, or ridiculous. He has always enjoyed a reputation for this, and woe betide the unlucky wight who crossed conversational rapiers with the aim of putting him in a worse case.

His humor is of the sublime kind; it never wounds or stings. It raises a laugh, but always to lift the hearer to a calm height not before known. Only once in all these *contes drolatiques* does he appear to have made a retort that stabbed, and then the victim richly deserved it.

A worthy American, one of the "new rich," was pleasantly roasted behind his back on one occasion. A convert he was, of course, more Roman than Rome, and he took extravagant methods of helping Propaganda Fide with his wealth. He had done many generous things, and the Pope had rewarded him with medals and orders galore; for once a year this convert made a pilgrimage to Rome, where he was kindly received by the Holy Father as a son, and generally, until the orders were exhausted, each time one was bestowed with much fresh honor. On such occasions all these brave metal pieces were attached to the rich American's breast.

"I'll soon end that," the Pope remarked to a confidant who was at his side during the levee. "Next time I shall give him a snuff-box." He did and a beautiful jewelled box it was. The following year the American turned up again and was granted an audience, when to the Holy Father's consternation the faithful son of the Church appeared, not only with all his medals, but with the snuff-box attached to his waistcoat.

"The next time," the Pope said with a sigh, "I shall present him with a marble-topped table. It is the only thing I can think of that he can't tie to his waistcoat."

Archbishop Ireland and his friends would no doubt have enjoyed the incident on St. Joachim's Day much better if the Pontiff had rewarded his clever impromptu discourse by a gracious bestowal of the red hat.

But though he sometimes jokingly speaks of conferring marble-topped tables, His Holiness never allows his humor to get the best of him.

ARTHUR PREUSS.

\* When a standard British work of contemporary biography gives exactly eight times the space to Hiram S. Maxim that it does to Coventry Patmore, it is not greatly to be wondered at that the things of the mind should show signs of losing their interest for the younger generation. The man who can make two shots go whence only one formerly went, is now the most exalted benefactor of the human race.--*Casket*, Aug. 30th.

\* The greater part of literature is the pouring out of one bottle into another.



## FEMINISM.

## II.

JOSEPH DE MAISTRE AND TRINITY COLLEGE.

As might have been expected, spinster Constance was not satisfied with her Papa's sermon. To her observations Papa de Maistre replied as follows:

After reading my letter you ask me, dear child, whence it comes that women are doomed to mediocrity. You ask for the reason of something that does not exist and which I never alleged. Women are in no way condemned to mediocrity; they may attain even the sublime—but the feminine sublime. Each being has to keep its place and strive after the perfections proper to that place. I have here a dog named Biribi, that gives us much fun. Now should he get it into his head to carry me through the country, saddled and bridled, I should be as little satisfied with him as I should with your brother's full-blood horse, should it take a notion to jump on my lap and sip coffee with me. The error of certain women consists in believing that they can not distinguish themselves except after the manner of men. Nothing is more false. It is the dog and horse over again. Poets have the liberty to say:

"Le donne son venute in eccellenza  
Di ciascun arte ove hanno posto cura."

I have shown you what that means. If a beautiful lady had asked me, twenty years ago, Don't you think, sir, a lady could be so great a general as any man, I certainly would have answered: "No doubt, madam, if you commanded an army, the enemy would fall on his knees before you, just as I do now; nobody would dare to shoot, and you might enter the hostile capital with the sound of violins and tambourines." If she had asked, What hinders me to know as much of astronomy as Newton, I should have said: "Nothing at all, my divine beauty. Take the telescope, the stars will esteem it a great honor to be viewed by your beautiful eyes and they will hasten to reveal to you all their secrets." That is the way women are spoken to in verse, and sometimes even in prose; but she who takes it for genuine gold must be crazy.

How you are off, dear child, when you speak to me about the vulgar merit of rearing children! The great honor consists in rearing men, and that is what women achieve better than we. Do you think I should be under great obligations to your mother had she produced a novel, instead of your brother? But rearing your brother does not mean giving him life and placing him in a cradle; it means making a brave young man out of him, who believes in God and is not afraid of a cannon. The merit of a woman consists in keeping her house in order, rendering her husband happy, consoling and encouraging him, educating the children and making men of them. That is the grand delivery that was not cursed like the other. Yet, dear child, we must exaggerate nothing. In general, I believe that women should not busy themselves with sciences, contrary to their duties, but I am far from believing that they should be ignorant. I do not want them to believe that Pekin is in France or that Alexander the Great asked a daughter of Louis XIV. in marriage. Belles-lettres, moralists and the great orators give to women all the culture they need.

When you speak of an education for

women that stifles all genius, you fail to observe that it is not education that produces the weakness, but it is weakness that stands such an education. Were there a land of Amazons who had brought forth a colony of small boys, to raise them as women are raised, the boys would soon gain the upper hand and whip the Amazons. In short, woman can not be a superior being except as a woman; from the moment she apes man, she is nothing but an ape. Adieu, my little ape, I love you almost as much as my Biribi, although he has an immense reputation in St. Petersburg.

\* \* \*

A second letter on the same subject, written by Jos. de Maistre to his same dear Constance, follows here:

I have learned from your last letter, my dear child, that you are still pouting over my impertinent remarks about blue-stockings. We ought to make peace, at least before Easter. It seems so much the easier as you appear not to have understood me well. I did not say at all that women are apes. I swear by all that is dearest to you, that I always have found them incomparably more beautiful, more amiable, and more useful than apes. I have said, and I do not now deny it, that women who try to imitate men, are nothing but apes. Now, to become a savante, means to put on the airs of a man. I have great respect for the young lady of whom you told me that she is busy with an epic poem; but may God preserve me from becoming her husband. I should stand in perpetual dread of seeing her delivered of a tragedy or even a farce in my own home. For if talent is once under weigh, it can not easily be stopped. Anyway, as soon as this epic poem is finished, do not forget to send me a copy; I shall have it bound together with the "Colombiade" of Madame du Bocage....

The best and the most decisive thing, however, in your letter, is your observation about the material in the creation of our first parents; properly understood, only man is formed out of dust and ashes, whilst woman was fashioned of a rib of man. But dear child, you can not speak enough of the nobility of women. For a man there must not be anything more excellent than a woman, just as for a woman, etc. But precisely on account of the high esteem which I have for these sublime ribs, I am seriously angered when I see some of them endeavoring to return to primitive clay. It seems to me that question is perfectly settled.

\* \* \*

It may have been settled, for all we know, in the mind of Miss Constance; but for the last thirty years it has been agitated by our modern women and such Catholic men as want to meet "the aspirations of the age" half-way—culminating finally in the demand for, and foundation of, Trinity College, of which his Eminence Cardinal Gibbons wrote under date of June 21st, 1897: "Your work with that of the University, will complete and crown our whole system of Catholic education; will be a blessing to our country, and a glory to our Church." Having heard what the great de Maistre demands of women, we shall copy here, for the sake of comparison, from page 16 of the Trinity College prospectus, what is to be done to realize among us the "highest type of woman," not de Maistre's "sublime ribs," but his "primitive clay." Says the prospectus:

"The system of instruction that has been adopted at Trinity College is partly the once

universal college method and partly the elective method. The courses leading to the degree of Bachelor of Arts and to the degree of Bachelor of Science will be the following, required or elective: Religion — Doctrine, Bible, Liturgy; Philosophy, History of the Church; Greek, Latin; English, German, French, Spanish; Mathematics; Physics, Chemistry, Biology, Geology, History, Political Science; History of Art and Architecture; Pedagogy; also courses auxiliary to the study of the modern languages: Anglo-Saxon, Old French, and Middle High German,"—eighteen main and three auxiliary branches; enough to satisfy any man. J. F. MEIRUSS.

## POLYSYLLABIC SCIENCE.

Mr. A. T. Vance, an English critic, takes the scientists to task for their abuse of long words. Their Latin and Greek jargon has driven out plain English, so that even popular science is scarcely understood of the people. Mr. Vance had occasion to look up the word "Idiodactylæ" in the "Standard Dictionary," where, to his immediate enlightenment, he found that it meant "a phalanx of coliomorphic oscine birds." Even the most widely read writers on science are sinners in this respect.

Romanes, in speaking of plant life, says: "All the multicellular organisms propagate themselves not exclusively by fission or gemmation, but by sexual fertilization." Which translated into common English means that the higher plants multiply not only by division and buds, but by seed. A little further on Mr. Romanes speaks of the "undifferentiated idio-plasm of the first ontogenetic stage." Such words are simply staggering.

Time was, says Mr. Vance, concluding, when the child could express his idea of the world's make-up thus simply:

Little drops of water,  
Little grains of sand,  
Make the mighty ocean,  
And the pleasant land.

Now-a-days, to meet the full requirements of polysyllabic science, he must paraphrase it thus:

Infinitesimal particles of saline humective fluidity,  
Minute corpuscles of non-adhering inorganic matter,  
Conjointly cause to exist the unmeasurable expanse of aqueous sections,  
And the resplendent superficial area of dry solidity.

## A MODERN CASE OF STIGMATISATION.

Instances are quite frequent in the lives of the Saints of cases of stigmatisation, i. e., the appearance or impression of counterparts of the wounds of Christ, in their appropriate positions in the human body.

Modern scientists have pretty generally explained these cases by fraud. Last month, however, the members of the Hypnotic Congress in Paris satisfied themselves at the Salpetriere, the famous hospital for nervous diseases, that stigmatisation actually occurs, even in this enlightened end-of-the-century.

There is a woman patient there, aged about forty, in whom the stigmata have been



observed beyond all question. "Their appearance on her body"—writes a correspondent of the *N. Y. Sun* (Sept. 2nd)—"coincides with the return of the most solemn religious anniversaries. The stigmata are so visible that it has been possible to photograph them. The doctors of the Salpetriere, in order to assure themselves that these manifestations were not the result of trickery, contrived a sort of shade, having a glass front and metal sides, and capable of being hermetically attached to the body by means of India rubber fixings. These shades were placed in a position a considerable time before the dates at which the stigmata are wont to appear. When they were affixed there were no marks whatever on the patient's body, but at the expected period the stigmata were visible as usual through the glass."

The *Sun's* correspondent makes no attempt to explain the strange phenomenon. The members of the Hypnotic Congress, it appears, simply diagnosed it as "an extraordinary case of religious mania," and gave it no further thought.

Fr. Pfuelt, S. J., has pointed out in the "Kirchenlexikon" (vol. xi, c. 821) that there has manifested itself among modern scientists a disinclination to enter into this subject and honestly tackle the question whether the stigmata are traceable to purely natural causes, or whether the cooperation of a supernatural agency must be admitted. "There is an almost passionate endeavor," he says, "to create the impression, by far-fetched analogies, learned phrases, and bold asseverations, that the thing is perfectly clear, while in matter of fact science even to-day stands before stigmatisation as an unsolved riddle."

If the reader will look up the subject in any dictionary or cyclopedia, he will find this observation of the learned Jesuit verified. The American Encyclopaedic Dictionary, for instance, quotes Carpenter (Mental Physiol., ed. 4th, §541) as "seeing nothing either incredible or miraculous in these cases."

"The subjects," says that author, "have been persons of strongly emotional temperament, who fell into a state of profound reverie, in which their minds were wholly engrossed by the contemplation of their Savior's sufferings, with an intense direction of their sympathetic attention to his several wounds; and the power which this state of mind would have on the local action of the corresponding parts of their own bodies gives a definite physiological rationale for what some persons accept as genuine miracles and others repudiate as the tricks of imposture."

Which sounds very learned and plausible, but really explains nothing. Auto-suggestion has never yet been proved to produce deep wounds in the human body and copious flow of blood. Besides, in a number of authentic cases we know positively that no profound reverie or intense contemplation of the Savior's wounds preceded the appearance of the stigmata, while there are numerous Saints who had a special devotion to the Passion and the sacred wounds of Christ, yet never showed a trace of stigmatisation.

Another attempted explanation—the latest one of all—is by hypnotism. But, aside from petty red blisters on the skin, no hypnotic subject has ever developed that complexion of symptoms which invariably accompany genuine stigmatisation.

The theory that stigmatisation is a form of hysteria, is still more unsatisfactory. "Between stigmatisation, taking all cases together and in their essential features, and hysteria,

as we know it from the observations and experiences hitherto gathered by medical men, in its characteristic notes, there is such an immense difference, that the application of the term 'hysteria' to a group of phenomena which physicians have been absolutely unable to fathom, must be branded as a vain evasion." (Pfuelt, l. c., col. 822).

For Catholics, the genesis and nature of stigmatisation in general is an open question in so far as the Church has never yet dogmatically pronounced thereon. But it has been justly pointed out that a number of stigmatised persons (62, according to Dr. Imbert-Gourbeyre, "*Les Stigmatisées*," Paris, 1873) have been beatified or canonized, whereby stigmatisation was recognized as a supernatural gift; that the stigmatisation of St. Francis is commemorated by the universal Church every year on the 17th of Sept.; that the Dominican Order and the dioceses of Pisa and Siena are privileged to celebrate the stigmatisation of St. Catherine; that the Carmelite Order has been granted a special feastday and office in honor of the mysterious penetration of the heart of St. Teresa, etc.

The best position for the intelligent Catholic to take in regard to this strange phenomenon is that of St. Ignatius, who is reported by his biographer Ribadeneira to have said ("Vita Ignatii Lojolae," 5, 10):

"It is proper to God to sanctify the souls of men, to operate in them and fill them with His grace; and sometimes he does this in such an overflowing measure that the fullness of the soul immersed in the grace of God penetrates also the body, that which is going on in the interior breaking forth into the exterior. But these are exceedingly rare cases."

The case of the "Nun of Cordova," Magdalen of the Cross, which was already known to St. Ignatius, proves that diabolical influences may play a role in cases of stigmata. Hence the warning of Cardinal Bona and other authorities, to beware of stigmatised persons.

ARTHUR PREUSS.

#### A CLERICAL WHISKEY AGENT.

The letter referred to under this caption in our last, deserves to be printed in full in THE REVIEW, with the name and address of its reverend author. We suppress only the name of the whiskey firm to whom we do not want to give a gratuitous advertisement:—

"Rev. B. A. Cunningham,  
Holy Cross Church,  
32nd and Broadway.

Louisville, Ky., Aug. 24, 1900.

"Rev. J. F. Meifuss,  
Centreville Sta., Ill.

"Reverend Sir:—

"Daily I receive from firms throughout the country circulars with pictures of large buildings which they claim to be their Distillery. They offer me goods supposed to be eight or ten years old, and state it is pure Rye or Bourbon of their own make. Having received a number of such communications, and as I am located in the center of the largest distillery district in the country, and over-hearing a Distiller state that unprincipled dealers were imposing upon the public by representing to them that they would furnish a ten year old strictly pure whiskey at a price, which would be far below the actual cost of production, I felt that an honest man could not make a living and give his patrons pure goods if he tried to compete with such con-

cerns; so thought I would make an investigation. Taking the matter up with the internal revenue department, furnishing them with names of fourteen such firms, I inquired if they were actually distillers. Much to my surprise the reply was that not one of the fourteen was a distiller; some were wholesalers, some rectifiers, and six of the firms were small retail dealers; eleven of the fourteen firms were owned or controlled by Jews.

"Being acquainted with the — Distillery Company of this city and members of that firm, I take pleasure recommending to you — Whiskey as being a strictly pure article, and if you use liquor you would do well to write Mr. D. H. R., Secretary of the firm, (who is a practical Catholic), and he will be pleased to furnish you with any information you may desire regarding the age and price of — Whiskey. Their production has been endorsed by the leaders of the medical profession, and is commended very highly by them for its purity and quality. I feel that this firm is deserving of the patronage of the Clergy in preference to some non-Christian firms who are void of all principle, and whose god is the dollar.

"My interest in this matter is governed solely by a sense of justice and appreciation, the members of the above concern having been very kind to me and my church, and most of their employes are of our faith, I feel I am conferring a favor on you, as well as them, by this action.

"Any favors you or your friends extend this firm will be appreciated by,

Fraternally Yours,

B. A. Cunningham."

In return for the favor conferred, I shall quote here the words of the *Dubuque Catholic Tribune* (Oct. 26th, 1899):

"The greatest humbug always was the religious humbug; that is, the person who abuses religion is the greatest of hypocrites."

J. F. MEIFUSS.

#### THE MORAL OF RECENT RACE RIOTS.

The *N. Y. Evening Post* (Aug. 25th) in a serious and judicious editorial on the Akron riot, justly observes that it is the spirit of disregard of law which is at the bottom of such mob outbreaks as the recent ones in New Orleans, New York, and Akron. "Color prejudice," observes our contemporary, "was an aggravating element in each case, but there have been lynchings of white men by white men, both North and South, in recent years, which fell little short in horror of those perpetrated upon blacks by whites. Within the last few weeks there has been a recrudescence in Indiana of those outrages by 'Whitecaps' in rural districts which disgraced the State not many years ago, and which have never been thoroughly suppressed."

The moral of these outbreaks, which indicate a real and pressing problem, is, according to the *Post*, that we need to bestir ourselves to maintain order at home before we attempt "benevolent assimilation" abroad, and to establish "stable government" in our own towns before we try to teach Filipinos the lesson.

But how are we to "maintain order at home?"

Recent experience right here in St. Louis has taught us that it takes less than the murder of a white child by a black brute to



bring on mob violence. A wage dispute between a street-car company and its employees is sufficient to arouse a community to such a pitch of excitement that law and order are trodden under foot and its forces temporarily cowed.

We are told, it is the "hard cases" that create the trouble. But a town like Akron, Ohio, with a population not exceeding 40,000, can not harbor so much of the scum and raff of human society as one of our large manufacturing cities.

Again, it is claimed, the city officials are weaklings, unable to cope with a mob. The *Evening Post* doubtless means that they are to be supplanted by capable, conscientious, and fearless men.

They ought to be; but who is going to do it? So long as partisan politics remains what it has been for decades and is to-day—a squabble for spoils, a profession in which, as Bishop Kelly of Savannah lately declared, no loyal Catholic can take part without sacrificing his Catholicity—we shall have corrupt weaklings in office.

Of course, "It is the duty of honest citizens to take a hand in and reform politics." But the few that have energy and ambition can do nothing as long as the great mass of voters remain apathetic.

And there you are? Whence is salvation to come? C. D. U.

#### A NEW TRINITY.

Such is the name by which the *Polak w Ameryce* designates a tern of nuisances. Discussing Liberalism it finds three daughters springing from it: Masonry, Anarchism, Nihilism.

It seems queer to find Masonry in such bad company, but when one ponders the article recently written by Father Coppens, S. J., on the subject in question, one can not hesitate to admit that the three associates are birds of the same feather.

Why Nihilism is distinguished from Anarchism, we fail to understand. We thought it was simply a Russian provincial modification thereof.

Masonry is made up of the highest classes of society; Anarchism and Nihilism of the lowest. This seems to be a case of extremes meeting to work out the same end. Masonry must be the theory, Anarchism and Nihilism the practice. BEZIMIE.

#### HOW THE INCOME TAX WORKS IN PRUSSIA.

We are confirmed in our recently expressed view of the impracticability of an income tax by the following note from the Berlin correspondent of the *Evening Post* (Sept. 6th):

"Official figures, just published, about the workings of the income tax in Prussia since its going into effect, prove that over 25 per cent. of the taxpayers of the State were discovered trying to cheat the government out of part of their taxes, besides another 29,727, or 6 per cent., who consented to 'correct' their statements before the final taking up. This shows, then, almost one entire third of the taxpaying population—and that, of course, here, as in other countries, means the well-to-do, intelligent, and educated class—trying to defraud the commonwealth of its dues.

The statistics show a number of interesting cases. One large merchant was found to have kept two sets of books, one for the tax officials and the other for himself. By this means he had cheated successfully, and for six or seven years, the amounts being very large. He was heavily fined, and fines seem to have been the only punishment meted out. The report says the aforementioned case was but one of scores. High government officials, professors, manufacturers, wholesale dealers, etc., were among the others enumerated. The report cites the fact that the tax figures were thus finally increased by more than one-fourth, and some 1,634,820 marks were paid in fines for this wholesale fraudulency."

If the income tax can be made to work no better than this in a country whose people are accustomed to government paternalism, what would be its workings in this free land where personal liberty is a worshipped goddess and every citizen poses as a little king?

A. P.

#### SUICIDE OF INSURED NO DEFENSE TO FRATERNAL INSURANCE CLAIMS.

The laws of Missouri provide that old-line insurance companies can not set up death by suicide as a defense, but must pay the policy if the premiums have been kept up.

In the case of Fannie Brasfield vs. the Knights of the Maccabees and the Modern Woodmen, it was decided by Judge Shelton in the Circuit Court at Unionville on Sept. 7th (see report in the *Globe-Democrat*, Sept. 8th) that fraternal insurance companies are also liable for death benefits in case of suicide, the same as old-line companies, notwithstanding the fact that they may have clauses in their constitutions exempting them from the payment of suicide claims.

The case will go before the Appellate Court and we shall watch its fate there.

D'AZINCOURT.

#### FRENCH-CANADIAN REPATRIATION.

As the readers know from former contributions of mine to THE REVIEW on this subject, there has been for years a large emigration every summer from French Canada to the manufacturing centres of New England; so large that there was organised in the Province of Quebec a movement to bring these people, thrifty and excellent farmers for the most part, back to their mother-country. "*Le repatriement*" they call it.

Partly in consequence of "repatriement" articles and appeals appearing in the Canadian press, partly perhaps, too, through efforts of the government and inducements held out for returning emigrants, but chiefly, we believe, in consequence of the increased agricultural prosperity of Lower Canada, not only has the volume of Canadian emigration to the United States this year decreased some fifty per cent., according to the *N. Y. Sun*, which keeps itself pretty well informed on the subject, but there is a large return of former Canadians to their Northern homes. Whole families, we are told, are returning to Canada together, bag and baggage, again to take up their residence in the Dominion. Many have accumulated savings wherewithal they redeem their old farms or buy new ones in the new and fertile districts opened up for colonization.

We have no doubt these repatriated Canadians will be better off in their mother-country than they were, or perhaps ever could be, here, especially from a religious and moral point of view, the highest view-point of all; but they are a splendid element which we can ill afford to lose; and for this reason we almost regret the growth of the "*repatriement*."

ARNOUL GREBAN.

#### RESULTS OF THE "LOS VON ROM" MOVEMENT IN AUSTRIA.

Every now and then of late we have been reading of the wholesale conversions from Catholicity to Protestantism brought about in Austria by the much-talked-of "Los von Rom" movement.

In a late issue of the *Berlin Germania* (No. 187) we find some official statistics, given out by the Austrian Oberkirchenrath and covering the period from Jan. 1st, 1899 to April 1st, 1900, which enable us to judge of the accuracy of those claims.

According to this table, there have gone over to the diverse branches of the Evangelical sect, from July 1st to Dec. 31st, 1899, 2,772 Catholics—men, women, and children.

Add to this the 3,275 Catholics who embraced the Evangelical faith during the first half of the year 1899, and you have for the entire year and for all the countries belonging to the vast monarchy, 6,047 Catholic conversions, or rather perversions, to the Evangelical sects.

During the first quarter of the present year, 1900, there were, according to the same source, 1280 defections from Catholicism to the Evangelical sects.

The number of Protestants who have embraced the Catholic faith during the year 1899 is given by the Oberkirchenrath as 675.

A sad picture, indeed, but not half so gloomy as the journalistic prophets of the "Los von Rom" movement on both sides of the Atlantic would make us believe.

JOSEPH WALTER.

#### EXCHANGE COMMENT

Seeing that even so sober and careful a paper as the *Dubuque Catholic Tribune* (Sept. 6th) has reproduced that ridiculous despatch of the secular press concerning the alleged appointment of Cardinal Steinhuber as Prefect of the Congregation of the Index and the probable effects of this appointment on the question of Church music, we take the trouble to state:

1. That Cardinal Steinhuber has been Prefect of the S. Congregation of the Index for several years;

2. That the Index Congregation has nothing to do, directly, with Church music;

3. That while the recent appointment of His Eminence as Protector of the American Society of St. Caecilia for the reform of Church Music, is quite an honor for the latter, and can not fail to exert a moral influence in favor of the worthy cause it advocates; it gives Cardinal Steinhuber no "direct control" either of the Society, or of the Church music produced in this country.

We rarely have seen more nonsense jumbled together in a short paragraph as was contained in that ludicrous Washington despatch just referred to; and it is charac-



teristic of the slovenliness and ignorance with which so many of our American Catholic newspapers are "run," that the majority of them reprinted it without a word of comment or rectification. ARTHUR PREUSS.

## CONTEMPORARY RECORD.

### CONDITIONS IN THE PHILIPPINES.

The N. Y. *Evening Post* (Aug. 31st) prints a private letter from one of the best authorities in Manila, which is of value as an inside view of the situation in the Philippines. It was written a number of weeks ago, but the despatches since that time have brought no evidence to justify a more hopeful view of the outlook than was then taken. The fact that in many parts of Luzon the army has adopted a policy of extermination is fully established. These "killings," of which inadequate reports still come in sporadically, are here recounted. There was no doubt, at the time of writing, that the islands, as a whole, were bitterly against the Americans, the friendly Visayans had joined the rebellion, and even our great and good friend the Sultan of Sulu was seriously disaffected. The tenure of the small American garrisons up and down the island was most precarious. The resignations of some 300 officers had been offered and refused—a state of things which contrasts sharply with the general feeling of the volunteers, who were out "for the war and glory, and are going to have them if they have to make them, and are doing so." It is plain why Gen. McArthur could spare no troops for China.

\* \* \*

A Manila dispatch of Sept. 2nd, from the Associated Press correspondent presents, on the whole, quite as unfavorable a situation as the *Evening Post's* gloomy letter of May 22d. While it is now stated that a majority of the islanders desire peace and the resumption of business under the Americans, it is admitted that the conditions are far from satisfactory. The leaders of the Filipinos are as bitter as ever against those of their countrymen who prove themselves faithless to the Philippine cause and go over to the Americans, as is shown by the killing of the Presidente and the officeholders of the town of Bay by the insurgent General Cailles. Despite Gen. McArthur's weekly reports of the small percentage of sick in the army, the Associated Press despatch reports that in three regiments of Gen. Bates's force over one-third of the men are sick. The statement "that a genuine reign of terror is exercised by insurgents and ladrones over peaceful country folk, in order to collect the revenue and recruits their operations require," and "that widespread vengeance is wreaked in the vicinity of garrison towns," shows how pitifully far away we still are from that often-promised restoration of order which is the only excuse for the long-continued killing now going on. Despite these facts, Gen. Otis does not hesitate to put forth once more his ridiculous and threadbare assertion that "everything is progressing satisfactorily."

\* Application for a charter for the American Society for the Prevention of Premature Burial has been made to the Secretary of State of New York. Premature burials, it is said by those interested in the new measure, are so many that it is absolutely necessary that laws be enacted to prevent them.

## THE STAGE.

### DRAMATIC ART AND THE SMITHS.

The felicity of Artemus Ward as a humorist was his perfectly serious aspect when making a comic deliverance. The excellent comedian, Mr. John Hare, seems to have furnished a shining example of that same felicity, in his remarkable speech at the annual dinner of the Royal Theatrical Fund, in London. Mr. Hare's drift was the objur-gation of a man named Smith, who, in the House of Commons, had actually ventured to object to "immoral plays." Smith, it appears, dislikes bacon—or even Shakespeare—when rancid, and he is so densely illiberal that, if he takes Mrs. Smith and the little Smiths to the play, he does not want them to see a stage exhibition of Mrs. Potiphar's celebrated interview with Mr. Joseph, or even an illustration of the dilemma of Miss Anonyma, when her twenty-first paramour protests against her old score. Mr. Hare showed deep emotion; that is to say, he kept a straight face; and he flayed the presumptuous Smith without mercy, for his bigoted antagonism to "the proper expression of art." The Smiths, he declared, have always taken "limited views"—preferring early vegetables and disliking bad smells. One Smith, indeed, whom he remembered—an official Smith—had the amazing and intolerable stupidity to ostracize that fragrant and fascinating story about the Parisian courtesan, "Camille"—a play, said the shocked and impassioned Mr. Hare, which is "one of the most brilliant, instructive, and moral comedies of our time." Other Smiths, he was satisfied, would interdict the salacious "Mrs. Tanqueray," that most caloric of generous "housekeepers"—matrimonially chosen because she had lived successfully with most of her husband's male cronies—the "advanced Mrs. Ebbsmith," that valiant apostle of Free Love, the Shakespearean delicacy of "Measure for Measure," so various and so felicitous with hole-and-corner assignation, and even that other salubrious concoction of the sainted National Bard, "Pericles, Prince of Tyre," with its charming picture of life in a brothel; and any Smith who would do that would be quite capable of laying sacrilegious hands on "The Gay Lord Quex"—which would amount to a suppression, not to say an utter extinction, of English dramatic literature.

Mr. Hare has often shown himself to be a superb comedian; his style, on this occasion, must have been that of consummate humor. But beneath his humor there must have been a potent exhilaration of audacity and a prodigious charm of candor. Other champions of the Frightful Example—that is to say, the Nasty Drama—have extolled its "humanity," its "sympathy," its "virility," its "originality," and, above all, its "popularity" as evinced by the gross receipts. The intrepid Mr. Hare did not hesitate to proclaim its virtue! This, at last, is the right note. The Smiths have all been mistaken. The great need of the public is a perfectly clear elucidation of "love" and tuberculosis. By all means let us have the demi-monde of Paris and the Tenderloin of New York, in all our theatres! What could

be more "brilliant" than the jocund gluttony of Madame Prudence, when guzzling champagne out of a celery glass or a punchbowl! What more "instructive" than the interior of a gambling hell and the society of black-legs and demireps! What more "moral" than disappointed "love," sucking a cough mixture and expiring in a white chemisette! There have been times when the votaries of the theatre sought that shrine with some expectation of being refreshed by its pictures and cheered by its influence, but those were old foggy times, and they are thought of no more. "These," as forcibly remarked by Mrs. Cora Urquhart Potter, when laying down her Pillicoddy and taking up her Scuttle, "are not the Dark Ages;" and people who go to the theatre now-a-days expect the amplest information—especially as to matters that even the beasts of the field protect by a decent reserve. Let us have light! Nobody, at present, knows anything. Nobody recalls the Ten Commandments. Nobody reads the Book of Proverbs. Nobody remembers the Sermon on the Mount. Nobody is acquainted with the teachings of the New Testament. Everybody, accordingly, is hungry and thirsty for "moral lessons;" and where else shall the divine hunger and thirst be assuaged, if not within the sacred precincts of the theatre? Where, particularly, shall the female bosom find moral nourishment, unless from some copious and vociferous English blonde, whom Nature intended to be a bar-maid, but whom Fate—and vanity—have made an "actress"? What could be more propitious for the future of lovely woman, as daughter or wife or mother, than a long succession of Tanquerays and Saphos?

Mr. Hare is right. "If the Smiths were to prevail," said that bold orator, "the drama would never be in its present healthy and flourishing condition." Most assuredly not. But let him be comforted. It is Jerusalem that reigns. It is the Charles Frohman Syndicate, and not the Smith faction, that rules our stage. It is the Department Store system that now prevails in our theatres; and "Hamlet" can be bought at one counter, and "The Girl from Maxim's" at another, and cash is running all over the shop. Mr. Hare's benevolent desire to revive Fielding and Smollett and Swift, to make our girls acquainted with Tom Jones and to delight our boys with the Houyhnhnms, may perhaps be disappointed; but, surely he need not be anxious as to the American fortunes of "The Gay Lord Quex." Charles Frohman has already come ashore with a bushel of personal pronouns in one bag and "The Husbands of Leontine" in another, and Olga Nethersole is coming back with "Sapho," and the venerable Bernhardt will soon be on hand with the Magdalen. There is no Smith in America. Lord Quex will have plain sailing and a rapturous welcome, and "lessons" will be as thick as blackberries all over the land. Never was there such a good lookout as now for the public morals. The only danger is that our women, who, notwithstanding their many angelic attributes, are, after all, somewhat desultory, may grow a little weary of stage tuition. Even gospel truth becomes monotonous with iteration, and the chief moral "lesson" is not altogether a marvel.



It was long ago crystalized by old Verdon, when he told the touching story of Miss Baden and the perjured Count Cassell, and with this solid chunk of wisdom came sweetly to a close:

"Then ye who now lead single lives  
From this sad tale beware—  
And do not act as you were wives,  
Before you really air."

(William Winter, in the New York Tribune.)

## EDUCATION.

### A PROTESTANT IMPEACHMENT OF GODLESS EDUCATION.

It may encourage that peculiar variety of Catholics, whose opinions on questions of interest to Catholics are but the echo of the opinions of "liberal and intelligent" outsiders, to know that some of these outsiders are coming around to the Catholic view about the place of religion in education. We have been looking over an address delivered a short time ago by Dr. Barrows, widely known as the leading spirit in the Chicago Congress of Religions, and now President of Oberlin College. There are observations in this discourse worthy of the most earnest upholders of the parochial schools.

Dr. Barrows testifies that there is "a growing feeling" that "religion must be an integral part of education," and predicts that the training of the children in the public schools will be essentially Christian. He says that "education without religion is architecture without foundations and roof." He says, furthermore, that knowledge and refinement are the powerfulest forces for misery and discontent that exist in the world, unless they are controlled by the religion of Christ, which gives peace, hope and joy. He says that criminal statistics both at home and abroad indicate that there is a horrible failure somewhere in secular education. As to the "ethical training" which is now coming into fashion, he declares that a code of morality which ignores religion is incomplete and ineffective, and he quotes the dictum of Frederic Harrison that morality without religion is a "rattling of y bones." The entire address may be found in the *Bibliotheca Sacra* for July, and deserves fuller attention than it has received. It is an indication of the growth of saner counsels in regard to the "little red school-house."—*Providence Visitor*, Sept. 1st.

### UNDEMOCRATIC EDUCATIONAL PRINCIPLES.]

The National Educational Association recently held its thirty-ninth annual meeting in Charleston, S. C. In a circular of information it is stated that it was in every respect successful, excepting in point of numbers attending. "In accordance with established custom, and in order better to enforce those beliefs and practices which tend most powerfully to advance the cause of popular education and a civilization based on intelligent democracy," the Association made a Declaration of Principles.

We would advise all interested in education to read and study this Declaration, to weigh these principles and ponder upon their final consequences. We copy a few sentences which will serve to throw some light on the ultimate aims of this Association, which is anxious to gather under its aegis the entire

teaching force of the country and condescends even to enlist representatives of Catholic schools among its members and the speakers at the annual meetings.

"The common school is the highest hope of the nation." This bold assertion is to be accepted without proof; it is a principle. However, it is evident that the educational system carried on in our common schools is replete with all the evil consequences of politics; the most enlightened educators are continually insisting that religious instruction is essential to a good education, whilst the common school must keep its hands off from religion; it has been established that the common school produces evil fruits and sends out young people into social life and public offices who are menacing order, morality, and authority. All this has been proved, time and again, and still we hear the ex-cathedra definition: "The common school is the highest hope of the nation."

Another principle: "A democracy provides for the education of all its children. To regard the common schools as schools for the unfortunate and the less well-to-do, and to treat them as such, is to strike a fatal blow at their efficiency and at democratic institutions; [it is to build up class distinctions which have no proper place on American soil. The purpose of the American common school is to attract and to instruct the rich, as well as to provide and to educate the poor. Within its walls American citizens are made, and no person can safely be excluded from its benefits."

This means in plain words: The State must educate the children and, unless the children are educated in the common schools, they can not be good American citizens. We know but too well that only religious instruction which inculcates principles of obedience based on God's authority, can support the social order, and therefore we must look upon all who do not advocate this solid foundation of the commonwealth as veritable enemies of the American Republic.

How bombastic and wicked is the following paragraph of the Declaration of Principles: "What has served the people of the United States so well, should be promptly placed at the service of those who by the fortunes of war, have become our wards. The extension of the American common school system to Cuba, Puerto Rico, and the Philippine Islands is an imperative necessity, in order that knowledge may be generally diffused therein and that the foundation of social order and effective social government may be laid in popular intelligence and morality." Can such a passage be penned by sincere men? In view of the excellent schools established in the late Spanish possessions, this plan of introducing the public school is both mockery and conceit.

Naturally it is felt that the federal government ought to extend its educational work: "The provisions of law for the civil government of Puerto Rico indicate that it is the intention of the Congress of the United States to increase the responsibilities of the Bureau of Education. We earnestly urge upon the Congress the wisdom and advisability of reorganizing the Bureau of Education upon broader lines. . . . The action so strongly recommended will in no respect contravene the principle that it is one of the recognised functions of the national government to encourage and to aid, but not to control, the educational instrumentalities of the country." This is imperialism, nay despotism in education. Is there not a glaring contradiction when you

advocate that no person can safely be excluded from the benefits of the common schools and urge ever encroaching State interference; but whisper to those who foresee the final aim: The national government is to encourage and to aid, but not to control education? Nothing short of Prussian bureaucracy can satisfy the ilk of these domineering unifying and centralizing pedagogs.

After paying some kind of tribute to several movements in education and discountenancing the value attributed by some to formal examination, the Declaration solemnly concludes in this wise: "We renew our pledge to carry on the work of education entrusted to us in a spirit which shall be not only non-sectarian and non-political, but which shall accord with the highest ideals of our national life and character. With the continued and effective support of public opinion and of the press for the work of the schools, higher and lower alike, we shall enter upon the new century with the high hope born of successful experience and of perfect confidence in American policies and institutions." This outburst of self-conceit needs no comment.

When we see that the Committee on Resolutions, which drew up this Declaration, has for its chairman Nicholas Murray Butler of New York, the same whose autocratic and dogmatic way we have exposed in *THE REVIEW* before, we feel that he is in all probability responsible for these undemocratic principles. We can not imagine that these framers of resolutions are entirely disinterested; it seems to us, they prove most convincingly that they work for some private end, and are very strongly influenced by selfish motives,—motives which appear to us as ignoble as the motives of low politicians and entirely as base as the tendencies of those haters of revealed religion and Christianity who banish every thing supernatural from human society and cover their sordid aspirations with the high-sounding names of civilisation, morality, and democracy. Such people will often act as friends; still they are wolves in the clothing of sheep. But it is a blessing, indeed, when the wolf shows his ravenous nature. We must be grateful to the National Educational Association, and especially to its Committee on Resolutions, for these "Principles," because they sound a note of warning, and Catholics will know how to be on their guard. PROF.

## RELIGIOUS WORLD.

... We see from our French exchanges that a fellow named John Lorentz has been playing himself off as an American bishop in various parts of France. The Trappists of Aiguebelle had him arrested and he got three months penitentiary. We wonder whether he is the same fellow who has victimized various good people and served several terms in Ohio and elsewhere in this country.—L. B.

... The Holy Father has addressed a letter to his Cardinal Vicar (*Osservatore Romano*, No. 193) on the danger of the Protestant propaganda in Italy, and especially in Rome. He observes that this propaganda is authorized by the law and points out the disagreeable situation that results therefrom for the ecclesiastical authorities, who can do nothing to check it. He requests the Cardinal Vicar to strengthen the work of the preservation of the faith, which has already given such good results, and exhorts Italian Catholics generally to unite their efforts to reduce the gravity of the danger.—U. Z.



....By a decree of the S. Congregation of the Council, dated July 12th, 1900, every cleric who, in order to participate in warlike undertakings or political strife, leaves his place of residence or doffs his clerical garb without a just cause and the consent of his ecclesiastical superior, is *ipso facto* suspended from the exercise of his clerical functions, his dignity and office and whatever benefices he may hold.

....We see from the *Visitor* (Sept. 8th) that a meeting of priests and laymen will convene at Philadelphia under Archbishop Ryan's auspices, on Sept. 17th, to be attended by delegates representing every section of the United States and from all the Catholic benevolent and fraternal societies under the guidance of episcopal authority, which, it is estimated, embrace a membership of fully 150,000 souls. The object in view is to form a federation of these associations, if possible, for the general good of them all.

....Our French-Canadian brethren are in hopes of having a priest of their nationality appointed Bishop of Portland, Me. They claim to constitute more than 60,000 of the 90,000 Catholics in that Diocese. We trust they will not be disappointed, if only for the reason that the Canadians ought to have at least one representative in our hierarchy.—A. P.

....According to the *Difesa* (quoted in the *Courrier de Bruxelles*, No. 203), Queen Margherita of Italy has humbly and loyally submitted to the decision of the Roman authorities forbidding the recital of her prayer for her dead spouse in the churches and oratories.

....There was printed in various papers recently a report, which originated with the *Italia Reale* of Naples, to the effect that King Humbert had in 1885 requested the Pope to enter into a *modus vivendi* between the Holy See and the Italian government. It was stated that the Holy Father had accepted the proposition of the King and had even drawn up a program, which had been finally rejected by Crispi in the name of Italian Freemasonry.

Since then the Pope, in an audience granted to the editor of the *Italia Reale*, asked him to deny that report formally and absolutely.—A. P.

....The prayer of Queen Margherita (see last issue of THE REVIEW) was spread broadcast over Italy, printed on small cards, as soon as it had received the approbation of Msgr. Bonomelli of Cremona. Besides the Bishop's Imprimatur it also bore the words, "Read and Approved by the Pope." A week or two later the *Osservatore Romano* declared officially that it had not the approbation of His Holiness.—U. Z.

....Herr von Brandt, of Berlin, ex-minister to China, publishes a long article in the *Christliche Welt*, replying to the protests of the religious press against his recent indictment of missionaries, and declares that if, after the suppression of the present outbreak and the punishment of its authors, no changes are introduced in the practices of the missions, especially the Protestant, there will be ten years hence a new crisis, exceeding the present one in horror and extent. He denounces the mutual intolerance of the missionaries, especially of the Protestants towards the Catholics, and accuses them of cowardice in deserting their communities and fleeing to the coast.

## SCIENCE AND INDUSTRY.

### SEARCHING FOR THE MISSING LINK.

Professor Haeckel of Jena University is about to start for Java in search of *Pithecanthropus erectus*. Not every one has heard of that object, and many who heard have forgotten it; but under the name of "the Missing Link" it made sensation enough four or five years ago. Long ago Darwin suggested, as a hypothesis, that man, as distinguished from the apes, made his first appearance in the lost continent of which only Java and the Malay countries remain—all the rest being submerged. This view has found continually more acceptance ever since among biologists. They were not exactly surprised therefore when Dr. Eugene Dubois of the Dutch army announced in 1894 that he had discovered bones in Java which were neither human nor simian, but with characteristics of each. By express permission of the Dutch government he brought them to Europe for exhibition before the International Congress of Zoologists at Leyden. Very lively was the discussion over them. But their age was not disputed, nor indeed few of the facts which Dr. Dubois alleged; his conclusions only lay open to comment. The remains, however, were simply part of a skull, two teeth, and a thigh-bone; that they belonged to an individual was a mere supposition, for they lay separate, at no inconsiderable distance one from another. Whether convinced or no, the savants agreed unanimously that somebody ought to make further excavations in the same neighborhood; and at length Professor Haeckel is going to undertake the enterprise.

It's a pity that a more trustworthy man has not undertaken the job. J. W.

## OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of THE REVIEW does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

**BANKER WANTED.**—Rev. J. E. Devos requests us to state that Spalding, Nebraska, wants a banker to form a stock company. This is a splendid chance for a wide-awake Catholic with experience and some capital. Address: John Sullivan or Michael Sullivan, Spalding, Neb.

### ABUSES TO BE CORRECTED.

TO THE EDITOR OF THE REVIEW.—Sir:

Some years before his death, Msgr. May, Vicar-General of Brooklyn, said to me: "It seems some of our Catholic papers can not publish any other stories than such as end with a marriage laboring under a divine impediment."

More than once before the *Alte und Neue Welt*, of Benziger Bros., has had such stories, but one of the worst is: "*Des Treibens Muede*," in No. 10 and 11, of June and July, 1900. There a Catholic man marries his own niece, the daughter of his brother, for whom he was also godfather, and the venerable pastor gives particular praise to the bridegroom because this same "human flower" had lain in his arms at baptism in the same church. And we priests are expected to recommend

such Catholic (?) papers to our people, in which they are taught to despise the most wise and momentous laws of the Church concerning matrimony.

A pretty astonishing piece of news was also this to me, that in Barclay St., New York, our Catholic church dealers not only keep their stores open all day from 8 A. M. to 6 P. M. on holydays of obligation, but a very considerable percentage of the customers coming during mass-time are Catholic sisters, so that the clerks who would run over to St. Peter's Church for a mass at 9 A. M., are frequently prevented from doing so. I have of course never been in Barclay St. on a feast of obligation myself, but the people who told me this are reliable.

IGNATIUS ZELLER,

Rector of St. Mary's Church.

(Dean of 3d District, Brooklyn Diocese.)

JAMAICA, L. ISL.

## LITERATURE.

### "THE FLOWING TIDE."

"The Flowing Tide" by Madame Belloc. St. Louis. B. Herder. Price (net) \$1.60.

Madame Belloc, whose work is already familiar to Catholic readers through her "Historic Nuns" and "In a Walled Garden," has shown a fine unobtrusiveness of her own personality not often found in the writers of recollections. "My object," she tells us, "in writing this book has been to record the Catholic impact upon English life during the century which is just expiring," and it is not too much to say that no other volume recently published has given such valuable impressions in so small a compass,—one closes the volume with that sense of mental satisfaction which a good birds-eye view produces, or as one of our American writers says, "I feel as if I had given my mind a good house-cleaning."

Madame Belloc never at any time had any connection "with the Anglican Church, but her ancestors for some three hundred years had belonged to the Puritan world, and to that school of thought which came to England through Geneva and Holland, and had no concern whatever with the endlessly debated compromises of the Elizabethan Church," perhaps for this reason she is able to retrace with no touch of bitterness those changes which have made such wide gaps in the ranks of Anglicans.

The plan of the book is more orderly than is usual in collections of reminiscences, and the author traces the advance in Catholic influence during the thirties, forties, fifties, and sixties, showing the change from the time when "the Pope, the Cardinal, and the twelve Roman Catholic bishops were burnt in effigy at Salisbury, and burnt to the music of the Morning Hymn and The National Anthem," until "the coffin of Nicholas Wiseman passed through the streets of London and every shop was shut. London had forgotten about the Ecclesiastical Bill and the letter from the Flaminian Gate."

Other chapters of the book contain lifelike pen-pictures of various persons whose influence was specially fruitful for Catholicity,—of Msgr. Gilbert, Vicar-General of London, and his "splendid, ceaseless fidelity"; of Mother Margaret, the Dominican; of Ozanam and Madame Swetchine in France; of the three great English cardinals. Brief as are these little sketches they throw a stronger search-light on some of the characters than long books have done. Her two or three pages



concerning Cardinal Manning quite undo the effect of "that unhappy book, the careful blame and uncaredful praise of which alike missed the scarcely concealed purpose of blackening the noblest man of the century." Madame Belloc gives rather the opinion expressed by Mr. Gladstone. The immense gifts of his original nature and intense cultivation, his warm affections, his life-long devotion, his great share in reviving England, but above all, his absolute detachment, place him on a level such that from my plane of thought and life, I can only look at him as a man looks at the stars."

The chapter on the literature of the Catholic Ritual contains various points of criticism which ought to enlighten some of the incompetent persons who, being ignorant of English life and traditions, yet presume to review English Catholic books. "The Flowing Tide" is the very book to teach these some sympathy both for the immense class of converts in England, and for "the heroic band of old English Catholics whose ancestors braved the scaffold for the two hundred years succeeding to the death of Sir Thomas More and his fellow-martyrs, and who have ever stood like the phalanx of ancient warfare in a serried rank, four square, to every force which the power of the State could bring to bear upon their valor and constancy of heart."

ISABEL NIXON WHITELEY.

CURRENT LITERARY NOTES.

—Honorificabilitudinit (twenty-two letters) has long passed for the longest word in the language. Dr. Murray recently pointed out in a note to "In-Infer" in the Oxford Dictionary that the word incircumscribibility, used of Christ's nature by the theologian Byfield, might divide the doubtful honor. And now a correspondent to *Notes and Queries* discovers a monstrosity of recent hatching that easily surpasses all others. The biographer of Archbishop Benson writes of the Free Kirk of Scotland that they are strong antidisestablishmentarians (twenty-six letters). It will be difficult for the Free Kirk to repay the "establishmentarians" in their own coin.

—The "Tipografia Sallustiana," of Rome, is about to publish the complete works of the great Duns Scotus, known as the "Doctor Subtilis," on account of the marvellous subtlety of the arguments which he brought to bear in defense of the most important points of our religion. Hitherto the works of Scotus were almost of a prohibitive price, and the "Tipografia Sallustiana," in bringing out an accurate edition at a price which places it within easy reach of the poorest student, is indeed "optime merita" of Catholics in general and theologians in particular.

—The *Midland Review* (Aug. 30th) announces that Rev. Dr. Zahm, of Notre Dame University, "probably will publish a new edition of Dante in the near future. The volume will be accompanied with notes of rare value."

We trust they will be of rarer value than the reverend gentleman's elucubrations on the subject of Evolution.

THE COBWEB WAIST.—Speaking of the latest apology for women's clothing, the open-work summer waist, the Rev. editor of the *Providence Visitor* (Aug. 25th) observes:

"The up-to-date summer waist is so airy and unsubstantial as to leave its wearers practically decollete. Now 'there is decency

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REV. NICHOLAS LEONARD, O. F. M.

in all things,' as Terence Mulvaney sagely remarks. Decollete we understand to be the decent thing at balls, receptions, and the like social functions, but not when people are traveling, or shopping, or engaged in business, or attending church. This new-fangled apology for clothing strikes us as subject to the same practical limitations."

A writer in the *N. Y. Sun* (Aug. 25th) says: "The lady with the daring diaphanous waist would probably have been hanged as a witch if she had appeared in this garb in the streets of Salem in 1700. Just as the shirt-waist man of to-day is refused entrance to church and hotel, she would not have been permitted to enter the meeting-house or sit at the dinner-table in those grim days."

\* Under the heading "Marriages out of the Ordinary," a St. Louis paper announces one of a couple under 30, who had sense enough to get married without eloping. The heading is well deserved in the light of recent events.

NEW BOOKS AT B. HERDER'S, 17 S. Broadway.

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